[66 cont.]

782 [533] Sitting before the obo, the lama gives the appropriate prayers, accompanying them on his hourglass drum and the bell. At the same time the people burn incense at several places, kowtow, and blow the conch. This service may sometimes last the entire day. When the lama is finished with the prayer, he takes the torma to a stone on the obo, sprinkles the obo with holy water, and casts barley on it, over which he lightly blows with his mouth. The people then take something from offerings that stand in front of the obo, pluck something off, and throw some of this into the incense fire and on the obo. The flowers are all thrown on the mound. Meanwhile others have already placed the spears, twigs, and mani-flags on the obo and have thrown the votive gifts on it, as at the month offering. Then all of them circle around the obo, throwing the white stones and praying the obo call. At this point all of them once more make a threefold kowtow, drink tea, and go home.

The prayer service may also last several days. Then people set up tents on the mountain and live and eat there.

527 782 The obo festival: Every year on the sixth day in the sixth month an obo festival takes place. At these festivals the obo is venerated in the morning, as it is at the month offering. A sheep offering and the prayer service of the lama may also be connected with it.

527 [541] [533] [439] [526] [178] [541] [533] All the people from the neighborhood, men and women, old and young, gather at the obo. If the obo terrain is too difficult and not level enough, they gather at the foot of the mountain or on a meadow. There the men hold horse races, people sit around the fire and drink and sing; they eat and dance and laugh. Chinese traders appear, set up their booths, and peddle their wares. -- Formerly, when the old weapons were still used, the horse races were followed by archery, spear throwing, and sword fights. Wrestling matches were especially popular. Nowadays this is no longer the case. Only the horse racing and the singing contests are still held. The mountain-spirit rejoices when the people are so gay (3).

[171]

3. [Foreign text p. 69.] The obo festival is also celebrated by the

[68 cont.]

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*778

[Note on foreign text p. 71 cont.] la rtse – obo, yar = upward, stod la = upward, to place on top. -- rĕdzĭoñ: Tibetan ž̆on = to ride. -- yifula: Tibetan ri bo = mountain, hill, lha = spirit. -- ndzig̊dien: Tibetan 'jig = transitoriness, rten = container. A Buddhistic mode of expression for the world: the ten containers of transitoriness (Unkrig).

Little stonepiles: lawdzē dzidzig̊a = obo chicks.

Obo sheep-offering: lawdzē tada xoni šĕñlie = to sacrifice a sheep before the obo.

[782] The lama prays before the obo: lama lawdzē tada mošguni.

The offerings: yilenē šĕñlie = total offerings.

To dwell at the obo: lawdze tada sō-.

To set up a tent: bekārge posg̊uo-.

[541] Horse racing: mori holilg̊a = to make horses race.

Whose horse is fast: kāni mori gurdā?

[529] Shooting competition: sēmu sēmuda- = to shoot arrows.

Whose skill with weapons is great: kāni xuawu šgewa?

The young people wrestle: mula kunsgē walde-.

Whose strength is great: kāni kudzi šgewa?

Large and small sing together: šge mulasgē nigē dōlā-.

Whose songs are many: kāni dō uluona?

[541] Obo horse-racing: lawdzē šda rĕdzĭoñ (Tib. (8) [see Note 8 above].

[529] Obo festival: lawdzē šdodlō, mori holg̊ani = to make the horses run pelting the obo.

[621] [757] The obo protects human beings: lawdzē ayili kun, ase, mulā-sēla, nasā, g̊uosāni furoñlāni = the obo of the village (kin group) protects human beings, animals, little children, from epidemics and strife.

[776] The mountain-spirit: yifu la (Tib.) (8) [see Note 8 above].